

On Shiism in Ighthatul Al Lahfan by Ibn al Qayyim

## **Ighathtul al Lahfan on Shiism**

The One in Need of Allah

So observe this great contrast between what the Messenger of Allah—may Allah, the Most High, bless him and grant him peace—legislated and intended regarding the prohibition of what has been mentioned concerning graves, and what these people have legislated and intended. Undoubtedly, in this matter, there are corruptions that a person cannot fully enumerate.

Among them is the glorification of graves, which leads to temptation concerning them. Among them is making them places of festivity. Among them is traveling to them. Among them is resembling the worship of idols in what is done at them—such as devoting oneself to them, staying near them, hanging curtains over them, and appointing caretakers for them. Their devotees prefer staying near them over staying near the Sacred Mosque, and they consider serving them better than serving the mosques. Woe to the caretaker of such a grave if he extinguishes the hanging lamp at night!

Among them is making vows to them and to their caretakers. Among them is the belief of the polytheists that through these graves, calamities are lifted, victory over enemies is granted, rain from the sky is brought down, distresses are relieved, needs are fulfilled, the oppressed are aided, and the fearful are given refuge, among other things.

Among them is falling under the curse of Allah, the Most High, and His Messenger due to building mosques over them and lighting lamps on them. Among them is the greatest form of polytheism that is committed at them. Among them is harming the deceased by what the polytheists do at their graves. They harm them by what they practice at their graves, and the deceased detest this to the utmost degree—just as *the Messiah dislikes what the Christians do at his grave*. Likewise, other prophets, saints, and righteous scholars are harmed by what those

## On Shiism in Ighthatul Al Lahfan by Ibn al Qayyim

resembling the Christians do at their graves. On the Day of Resurrection, they will disavow them, as Allah, the Most High, has said:

*"And [mention] the Day when He will gather them and that which they worship besides Allah, and will say, 'Did you mislead My servants, or did they stray from the way?' They will say, 'Exalted are You! It was not for us to take besides You any allies. But You provided comforts for them and their fathers until they forgot the remembrance and became a ruined people.'"*

[Al-Furqan: 17-18]

Allah then said to the polytheists:

*"So they have denied you because of what you say, and you are not able to avert [punishment] nor obtain help."* [Al-Furqan: 19]

And He, the Most High, said:

*"And [beware] the Day when Allah will say, 'O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah'? ' He will say, 'Exalted are You! It was not for me to say that to which I have no right.'"* [Al-Ma'idah: 116]

And He, the Most High, said:

*"And [mention] the Day when He will gather them all and then say to the angels, 'Did these people worship you?' They will say, 'Exalted are You! You are our ally, not them. Rather, they worshiped the jinn; most of them were believers in them.'"* [Saba: 40-41]

Among them is resembling the Jews and Christians in building mosques over graves and lighting lamps on them. Among them is opposing Allah and His Messenger and contradicting what has

been legislated regarding them. Among them is the great hardship involved, along with great sin and immense burden.

Among them is the extinguishing of Sunnahs and the revival of innovations. Among them is preferring these sites over the best and most beloved places to Allah. For the devotees of graves approach them with reverence, respect, humility, a softened heart, and intense devotion to the dead—more than they do in mosques. They do not experience anything similar to this in mosques, nor anything close to it.

Among them is that this practice results in the flourishing of mausoleums and the neglect of mosques, while the religion of Allah, which His Messenger was sent with, is the opposite of this. This is why, when **the Rafidah (Shia)** were among the farthest people from knowledge and religion, they built up the mausoleums and abandoned the mosques.

Among them is that what the Messenger of Allah—may Allah, the Most High, bless him and grant him peace—legislated concerning visiting graves is merely to remember the Hereafter, to show kindness to the deceased by praying for him, seeking mercy for him, asking forgiveness for him, and seeking well-being for him. This way, the visitor benefits both himself and the deceased.

But these polytheists have overturned the matter, reversed the religion, and made the purpose of visiting the grave an act of associating partners with the deceased—calling upon him, seeking intercession through him, asking him for their needs, seeking blessings from him, and seeking his support against their enemies and the like. Thus, they have harmed both themselves and the deceased—even if only by depriving him of the blessing of the supplication, mercy, and forgiveness that Allah, the Most High, legislated.

## On Shiism in Ighthatul Al Lahfan by Ibn al Qayyim

So now listen to the visit of the people of faith, which Allah, the Most High, legislated through His Messenger—may Allah, the Most High, bless him and grant him peace—then compare it to the visit of the polytheists, which was legislated for them by Satan, and choose for yourself.

**Aisha**—may Allah be pleased with her—said:

*"Whenever it was his night with me, the Messenger of Allah—may Allah, the Most High, bless him and grant him peace—would go out at the end of the night to Al-Baqi' and say: 'Peace be upon you, O abode of a believing people! That which you were promised has come to you, postponed until tomorrow. And indeed, we—if Allah wills—will join you. O Allah, forgive the people of Al-Baqi' Al-Gharqad.'"* [Reported by Muslim]

And in his *Sahih*, from her as well:

*"Gabriel came to him and said: 'Indeed, your Lord commands you to go to the people of Al-Baqi' and seek forgiveness for them.' She said: 'I said: What should I say to them, O Messenger of Allah?' He said: 'Say: Peace be upon the inhabitants of these dwellings among the believers and Muslims. May Allah have mercy on those who went before us and those who will come later, and indeed, we—if Allah wills—will join you.'"*

And in his *Sahih*, from **Sulayman bin Buraidah**, from his father, who said:

*"The Messenger of Allah—may Allah, the Most High, bless him and grant him peace—used to teach them that when they went out to the cemeteries, they should say: 'Peace be upon the inhabitants of these dwellings.'"*

And in another wording:

On Shiism in Ighthatul Al Lahfan by Ibn al Qayyim

*"Peace be upon you, O inhabitants of these dwellings among the believers and Muslims! And indeed, we—if Allah wills—will join you. We ask Allah for well-being for ourselves and for you."*

And from **Buraidah**, who said:

*"The Messenger of Allah—may Allah, the Most High, bless him and grant him peace—said: 'I had prohibited you from visiting graves, but now, whoever wishes to visit may do so, and do not utter anything improper.'"* [Reported by Ahmad and An-Nasa'i]

## Chapter

As for the hadith of **Al-Hasan** from **Ibn 'Umar**, it is the most acceptable among these weak narrations. **Al-Dāraqutnī** said: '**Alī ibn Muḥammad ibn 'Ubayd**, the ḥāfiẓ, narrated to us:

**Muḥammad ibn Shādhān al-Jawharī** narrated to us: **Ya'la ibn Maṣṣūr** narrated to us:

**Shu'ayb ibn Ruzayq** narrated to us that '**Aṭā' al-Khurasānī** informed them from **Al-Hasan**, who said: '**Abdullāh ibn 'Umar** narrated to us, and he mentioned it.

**Shu'ayb** was deemed trustworthy by **Al-Dāraqutnī**, while **Abū al-Faṭḥ al-Azdī** considered him lenient. **Al-Bayhaqī**, after narrating this hadith, said: "These additional elements were uniquely reported by **Shu'ayb**, and there has been criticism against him."

There is no doubt that the reliable and firmly established imams have narrated this hadith from **Ibn 'Umar**, yet none of them reported what **Shu'ayb** did. For this reason, none of the compilers of the Ṣaḥīḥ or Sunan included his narration.

## Chapter

On Shiism in Ighthatul Al Lahfan by Ibn al Qayyim

As for the hadith of **Kathīr**, the freed slave of **Ibn Samura**, from **Abū Salama** from **Abū Hurayra**, **Kathīr** himself denied it when he was asked about it. It is unlikely that such a report would be forgotten.

**Al-Bayhaqī** declared this hadith defective, saying: "**Kathīr** does not have enough established knowledge to be used as evidence." He also mentioned that the general consensus contradicts his narration. 'Abd al-Ḥaqq in his *Aḥkām* and **Ibn Ḥazm** in his book also weakened him.

## Chapter

As for the hadith of **Suwayd ibn Ghafila** from **Al-Hasan**, it is reported through **Muḥammad ibn Ḥumayd al-Rāzī**. **Abū Zur'a al-Rāzī** said: "He is a liar." **Ṣāliḥ Jazara** said: "I have never seen anyone more skilled in lying than him and **Al-Shādhkūnī**, **Salama ibn al-Faḍl**."

**Abū Ḥātim** said: "His hadith is rejected." Even though the narrators are numerous, **Ishāq ibn Rāhwayh** and others weakened him.

## Chapter

When others saw the weakness of these approaches, they turned to another method, thinking that it would spare them the difficulty of interpretation and its challenges.

They said: "Consensus (*ijmā'*) has been established on the binding nature of the threefold divorce (*ṭalāq thalāthan*), and consensus holds greater weight than a solitary report (*khabar al-wāḥid*), just as **Al-Shāfi'ī**, may Allah have mercy on him, said: 'Consensus is greater than a lone report.' This is because a report may contain errors or mistakes from its narrator, whereas consensus is infallible."

On Shiism in Ighthatul Al Lahfan by Ibn al Qayyim

They continued: "We will present evidence from the Companions and the Successors to support this."

It is established in *Ṣaḥīḥ Muslim* that ‘Umar, may Allah be pleased with him, enforced the threefold divorce and was agreed upon by the Companions.

**Sa‘īd ibn Manṣūr** said: **Sufyān** narrated to us from **Shaqīq**, who heard **Anas** say: ‘Umar, regarding a man who divorced his wife three times before consummation, ruled: "It is three; she is not lawful for him until she marries another husband." Whenever someone was brought to him in such a case, he would punish him severely.

**Al-Bayhaqī** narrated from **Ibn Abī Laylā** that ‘Alī, may Allah be pleased with him, ruled regarding someone who divorced three times before consummation: "She is not lawful for him until she marries another husband."

**Ḥātim ibn Ismā‘īl** narrated from **Ja‘far ibn Muḥammad** from his father from ‘Alī: "She is not lawful for him until she marries another husband."

**Abū Nu‘aym** narrated from **Al-A‘mash** from **Ḥabīb ibn Abī Thābit** from some of his companions that a man came to ‘Alī, may Allah be pleased with him, and said: "I have divorced my wife a thousand times." ‘Alī replied: "Three make her forbidden to you, and distribute the rest among your wives."

‘**Alqama ibn Qays** said: A man came to **Ibn Mas‘ūd**, may Allah be pleased with him, and said: "A man divorced his wife a hundred times last night." **Ibn Mas‘ūd** asked: "Did you say it once?" The man said: "Yes." **Ibn Mas‘ūd** then asked: "Do you want her to be irrevocably separated from you?" The man replied: "Yes." **Ibn Mas‘ūd** said: "Then it is as you have said."



## On Shiism in Ighthatul Al Lahfan by Ibn al Qayyim

Another man came and said: "He divorced his wife as many times as the stars." **Ibn Mas'ūd** gave him the same response and then added: "Allah has clarified the matter of divorce. Whoever divorces as Allah commanded has clarity. But whoever engages in ambiguity, we will hold him to it. You are only deceiving yourselves. Should we bear the burden for you? It is as you say."

**Mālik** narrated in *Al-Muwatta'* from **Ibn Shihāb** from **Muḥammad ibn 'Abd al-Raḥmān ibn Thawbān** from **Muḥammad ibn Iyās al-Bukayr**, who said: "A man divorced his wife three times before consummation and then wished to remarry her. He came seeking a fatwa, so I accompanied him to ask. He consulted **Abū Hurayra** and **Ibn 'Abbās**, who ruled: 'She is not lawful for you until she marries another husband.' The man said: 'I intended it as a single divorce.' **Ibn 'Abbās** replied: 'You have forfeited what was in your hand.'"

In *Al-Muwatta'*, this incident was also narrated from **Ibn al-Bukayr**, who consulted **Ibn al-Zubayr** about it. **Ibn al-Zubayr** said: "This matter is not for us to decide. Go to **Ibn 'Abbās** and **Abū Hurayra**, as I left them with **'Ā'isha**. Ask them and then return to inform us." The man went to them, and **Ibn 'Abbās** said to **Abū Hurayra**: "Answer, O **Abū Hurayra**, for a dilemma has come to you." **Abū Hurayra** said: "One divorce separates her, and three make her forbidden until she marries another husband." **Ibn 'Abbās** said the same.

This was heard by **'Ā'isha** and **Ibn al-Zubayr**, who did not object.

Similarly, **'Aṭā' ibn Yasār** narrated: "A man asked **'Abdullāh ibn 'Amr ibn al-'Āṣ** about someone who divorced his wife three times before consummation. **'Aṭā'** said: 'But the divorce of a virgin is one.' **'Abdullāh ibn 'Amr** replied: 'You are just a storyteller. One divorce separates her, and three make her forbidden until she marries another husband.'"

‘**Ubaydullāh** narrated from **Nāfi**‘ from **Ibn ‘Umar**, may Allah be pleased with them, that if a man divorced his wife three times before consummation, she was not lawful for him until she married another husband.

This evidence confirms that the ruling of threefold divorce was established among the Companions and their successors.

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## Chapter

The point is that the religion of the Christian nation, after Allah, the Almighty, sent **Muhammad** (peace and blessings be upon him), and even about three hundred years before that, is based on opposing reason and divine laws, belittling the Lord of the worlds, and attributing great atrocities to Him. Every Christian who does not take his share of this is not truly a Christian.

Is this not the religion founded by the cursed councils, whose members anathematized one another, on the belief that one is three and three is one?

How astonishing! How could any rational person accept that this is the extent of his intellect and the limit of his knowledge?

Could it be that there was no one in this nation who would return to his reason and natural disposition and realize that this is sheer impossibility, no matter how many analogies they

## On Shiism in Ighthatul Al Lahfan by Ibn al Qayyim

present and how many resemblances they extract? They do not mention any analogy or resemblance except that it contains clear proof of their error and misguidance.

For instance, some liken the union of the divine and human nature and their merging together to the union of fire and iron. Others compare it to the mixing of water and milk. Still, others liken it to the merging of food and its assimilation into the body's organs. These and other examples and analogies involve the merging and intermixing of two distinct realities until they become another reality altogether—Exalted is **Allah**, the Almighty, above their falsehood and lies.

Yet, they were not content with this claim about the Lord of the heavens and the earth; rather, they unanimously agreed that the **Jews** seized Him, led Him among them humiliated and subdued, while He carried the wood upon which they crucified Him. The Jews spat in His face, struck Him, then crucified Him and pierced Him with a spear until He died. They left Him hanging on the cross until His hair stuck to His skin as His blood dried under the heat of the sun. Then He was buried and remained under the earth for three days, after which He arose from His grave with His divine nature.

This is the belief of all of them; there is not one among them who denies any of it.

What an absurdity! What was the state of the higher and lower worlds during these three days? Who was managing the affairs of the heavens and the earth? Who succeeded the Lord (Glory be to Him) during this period? Who was holding up the sky from falling upon the earth while He was buried in His grave?

On Shiism in Ighthatul Al Lahfan by Ibn al Qayyim

How astonishing! Did the **Word** (the divine nature) die and was buried with Him after being killed and crucified? Or did it abandon Him and forsake Him at the time when He most needed its support, just as His Father and His people forsook Him?

If it had abandoned Him and become separate from Him, then He was no longer the **Messiah** at that moment—rather, He was like any other individual among mankind. But how could it have left Him after it had united with Him and merged with His flesh and blood? Where, then, did the union and merging go?

And if it had not separated from Him but was killed, crucified, and buried with Him, then how could a created being kill, crucify, and bury the Lord?

How astonishing! What grave could possibly contain the **God of the heavens and the earth—the King, the Holy, the Source of Peace, the Giver of Faith, the Watchful, the Almighty, the Compeller, the Supreme? Exalted is Allah above what they associate with Him.**

**All praise is due to Allah**, then again, all praise is due to **Allah**, Who has guided us to **Islam**, and we would not have been guided if **Allah** had not guided us.

**O Possessor of Majesty and Honor**, just as You have guided us to Islam, I ask You not to take it away from us until You take our souls while we remain in Islam.

**O worshipers of the Messiah, we have a question ... We seek an answer from whoever understands it.**

**If the god died by the act of some people ... Who killed Him, then what is this god?**

On Shiism in Ighthatul Al Lahfan by Ibn al Qayyim

**And did He accept what they did to Him? ... Glad tidings to them if they pleased Him.**

**And if He was displeased with what they did to Him ... Then their strength must have weakened His power.**

**Did existence remain without a god ... Who hears and answers those who call upon Him?**

**Did the seven heavens become vacant ... When He lay beneath the ground, while it covered Him?**

**Did the worlds become void of a god ... To manage them, while His hands were nailed?**

**And how did the angels abandon Him ... From aiding Him, while they heard His weeping?**

**And how could the wooden beams bear ... The true God, bound at His back?**

**And how did iron draw near to Him until ... It pierced Him and harmed Him?**

**And how did His enemies' hands reach Him ... And strike Him where they had slapped His back?**

**And did the Messiah return to life ... Or was there another Lord who revived Him?**

**How astonishing is a grave that contained a Lord ... And even more astonishing is a womb that encompassed Him!**

**He remained there for nine months ... In the darkness of blood, nourished by menstruation.**

On Shiism in Ighthatul Al Lahfan by Ibn al Qayyim

**And He emerged from the womb as a small infant ... Weak, opening His mouth for the breast.**

**He eats, then drinks, then comes ... With the necessities of that—is this a god?**

**Exalted is Allah above the lies of the Christians ... They will all be questioned about what they have fabricated.**

**O worshipers of the cross, for what reason ... Do you glorify or disgrace the one who threw it?**

**And do rational minds rule anything other than breaking it ... Burning it, and punishing those who seek it?**

**If the god was forced to ride upon it ... With His hands nailed for crucifixion.**

**Then that mount is truly cursed ... Trample it underfoot, do not kiss it when you see it!**

**Your Lord of all creation was humiliated upon it ... And you worship it? Then you are among His enemies!**

**If you glorify it because it bore ... The Lord of creation, and He was upon it,**

**And if the cross has been lost, then if we see ... Something resembling it, we remember its radiance.**

**Then why did you not prostrate before all graves ... Since the grave contained your Lord in its depths?**

**O servant of the Messiah, awaken, for this is ... Its beginning, and this is its end!**

## Chapter

It has become clear to every rational person that the **devil** has completely manipulated this misguided nation. He called them, and they answered him. He deceived them, and they obeyed him.

He toyed with them regarding their worship of the Almighty Lord.

He toyed with them regarding the **Messiah**.

He toyed with them regarding the **cross** and its worship.

He toyed with them regarding the making of **images** in churches and worshipping them.

There is no church among their churches that does not contain images of **Mary, the Messiah, George, Peter**, and others whom they consider saints and martyrs. Most of them prostrate before these images and invoke them instead of **Allah**, the Almighty.

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\*“By Allah, I remained in that state for ten days, neither eating nor drinking nor finding comfort in sleep, until I feared that Allah would punish me and bring down a revelation concerning me because of what I had said about the Messenger of Allah ﷺ. And while I was in that state, the Messenger of Allah ﷺ came to me and greeted me, and he had never done so before. He said: ‘O **Umm Ayman**, Jibrīl came to me and said: “O **Muḥammad**, your Lord sends you greetings of peace and says to you: ‘Why is **Umm Ayman** weeping?’” I said: “O Lord, You are more knowing.” He said: ‘By My might and My majesty, no one shall seek refuge in Me from

## On Shiism in Ighthatul Al Lahfan by Ibn al Qayyim

something without Me granting him refuge, nor shall anyone seek protection from Me except that I protect him. So I have granted refuge to **Umm Ayman** from the Fire.”

When the Messenger of Allah ﷺ said that to me, I laughed until I fell on my face out of joy at what Jibrīl had brought from my Lord, the Mighty and Majestic.”\*  

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As an endnote: Notice how similar Christianity is to Shiism? I will let you decide.

*Among these is the Feast of the Cross, which is something they fabricated and innovated. The appearance of the cross only occurred long after **Christ**. The one who falsely and deceitfully revealed it was informed by some Jews that this was the cross upon which their god and lord was crucified—so consider the chain of transmission and the nature of this report! They then took the time when it appeared as a festival and named it the Feast of the Cross. Had they done as their counterparts among the **Rāfiḍah** did—who took the time of the killing of **Husayn**, may Allah be pleased with him, as an occasion for mourning and sorrow—it would have been more reasonable.*

Fin.



On Shiism in Ighthatul Al Lahfan by Ibn al Qayyim